UNITARIAN MONTHLY

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"—*Tennyson.*

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Unitarianism Confirmed.

THE lower types of religion exact uniformity; they make exclusive claims; they deny that anything outside themselves is or can be truly religious. But the higher the type of religion the wider is its outlook the more comprehensive is its sympathy, the more ready is it to recognise its own truths, obscured, it may be, under the forms of other systems; acknowledging *the unity of man* and *the unity of religion* in the fullest sense of the word; it keeps in touch with all and tends to draw the lower thought up to its higher level. It realises *the unity* in which it believes by believing it. Its catholicity is its universalism; it finds that *God is one and God is the Father;* consequently, all men, wandering or foregathered, in darkness or in light, are brothers; all religions are the sincere, if blind, effort to find the Father and the oneness.

Rev. R. F. HORTON, D.D.,

in "Great Issues," pp. 53-4.

Notes and News.

Readers should remember that the National Triennial Conference of Unitarian Churches will be held at Leeds, April 13th to 16th.

Representatives of various denominations have taken united action in defence of religious liberty in Transylvania, and brought influence to bear upon the British Government, and have interviewed the Rumanian Prime Minister with good results. The Rev. W. Copeland Bowie, D.D., is the Secretary to the Provisional Committee, and the Bishop of Kensington is Chairman.

Mr. W. R. Llewellyn (Unitarian) has given £1,000 to the Aberdare County School in memory of his father, to endow two scholarships.

Rev. G. F. Beckh, of the Clifton Unitarian Church, Bristol, whose salary has been raised from £200 to £250, has refused another increase of £50 to set an example of economy by which to get back to the pre-war standard of values.

The Robert Burns' Anniversary has been commemorated by Unitarian preachers and churches at the end of January.

A Lecture by the Rev. H. J. Rossington (Unitarian) at Belfast on "The Danube in Romance and Real Life," in aid of the Starving Children of Europe, realised £60.

At Coseley an Inter-denominational School Council has been formed with the Unitarian Rev. W. G. Topping as its first president.

Miss Horniman, of the Gaiety Theatre, Manchester, was announced to give the address at Sunday evening service, Pendleton Unitarian Church, Feb. 15th.

A course of public lectures by prominent Unitarian Ministers on "Liberal Christianity Applied to Modern Life and Thought" has been running at the Memorial Hall, Manchester, on Wednesday evenings in February.

A "Cobweb" Social, held at Park Lane, Wigan, seems to be the latest stunt in socials. It realised £15 for a war memorial.

The 8th Annual Meeting of the Sheffield District Association of Churches was held at Doncaster, Jan. 22nd.

Efforts are being made to re-establish Unitarian Services at Tunbridge Wells.

Rev. W. H. Drummond has gone to the United States by urgent invitation, to give addresses on his recent experiences in Austria, Hungary, and Transylvania.

The Blackpool Waterloo Road Lay Church reports considerable prosperity during the past year and co-operation with the churches at North Shore and Lytham Road.

The Quarterly Meetings of the S.E. Wales Unitarian Society were held at Pentre, Feb. 2nd, when a Conference was held to discuss "How to Keep our Churches Open."

The Horwich Unitarian Church has prospered under its present minister, Rev. H. B. Hannah, having added 66 new members in the last two years.

The Quarterly Meeting of the N. Cheshire Unitarian S.S. Union was held at Oldham, Feb. 7th, when a paper by Rev. H. Bodell Smith on "Our Duty to our Young People" provoked an interesting discussion.

A successful meeting of the Manchester District League of Unitarian Women was held at Rochdale, Jan. 31st.

The Unitarian contributions to Essex Hall for the Save the Children Fund amount to £2,569.

Rev. A. Thornhill had public farewell at Gorton, Feb. 7th, when he was presented with cheque for £53 10s. 0d. and an illuminated testimonial, with best wishes for his work and health in New Zealand.

The "Times Literary Supplement" gives great praise to Rev. H. McLachlan's "St. Luke—the Man and his Message."

Bishop Gore has consented to deliver the Essex Hall Lecture in Whit-week, and Rev. Nicol Cross, M.A., of Leeds, will be the anniversary preacher for the British and Foreign Unitarian Association at Rosslyn Hill Chapel, Hampstead.

Rev. J. A. Pearson has received presentation from the Committee of the Sunday School Association for his services as Editor of the "Sunday School Monthly."

DEATHS: Mrs. F. W. Turner, Stoke Newington, London, N., Jan 25th, 83; Miss Catherine Wheeler, Penketh, Warrington, Jan. 30th, 87; Mrs. Eliza Harris, Moseley, Birmingham, Jan. 3rd; Miss Louisa Foster, Colwyn Bay, Jan. 31st 84; Mr. George A. Armstrong, Bandon, co. Cork, January 22nd, second son of the late Rev. George A. Armstrong, of Dublin.

MINISTERIAL CHANGES: Rev. P. W. Jones has resigned at Doncaster, to become Superintendent Minister, Hurst Street Domestic Mission, Birmingham; Rev. A. G. Peaston has removed from Boston and entered upon his new ministry at Stannington, Sheffield; Rev. Chas. Smith has quitted the Unitarian ministry at Nelson and joined the Presbyterians; Rev. J. Vint Laughland has left Unity Church, Sheffield, and has accepted appointment to Pembroke Church, Liverpool; Rev. A. Thornhill has set sail for Auckland, New Zealand, to take charge of the Unitarian Church there; Rev. W. W. C. Pope has resigned his ministry at Croydon Free Christian Church; Rev. Wilfrid Harris, M.A., is appointed to Friars Street Chapel, Ipswich; Rev. W. G. Price is appointed to our West Kirby Church; Rev. W. Stephenson, of Sunderland, has accepted invitation to the Market Place Chapel, Kendal.

BE COMFORTED!

THE POINT where seen and unseen blend,
Is at once a Death and a Birth,—an End
That begins anew. Oh! listen, my Friend!
This is the Secret whose Doors stand wide,
Where Morning and Eve stand side by side.
And I, who speak from the silence of Death
With the Voice new-born of the new born Breath,
Inspire you here with the truth divine,
Which asks no proof and needs no sign,
Whereby you KNOW that life is not gone
When it passes from us. It but passes on.
In this, as in all worlds, nothing is lost;
Least of all is that lost which we prize the most.
Uplift your heart; and look o'er head!
For those you have lost be comforted,
Believe it with all your soul and will,—
They are able to love and be loved by you still.

—Clifford Harrison.

THE HEROES.

A MINISTER, the Rev. E. W. Lewis, M.A., B.D., paid a visit to Madame Tussaud's Waxworks, after which he reached home tired and had a vision of the "Hall of Heroes." He found himself in the centre of a magnificent hall. The Guide spoke to him. "Here we enshrine," he said, "the memories of all heroes from the least unto the greatest."

Turning, he saw an open door, and over it was written "Heroes of Battle." On the steps was an inscription, "Sweet and beautiful it is to die for one's native land." There were men who had won great victories, and men whose defeat had been glorious because they had all their wounds in front. Leonidas, who fell at Thermopylae; Horatius, who fell at the bridge; Nelson, with his armless sleeve; Garibaldi in his red shirt; Lincoln, with his funny top hat; and Gordon, without a weapon. There were a few women. He saw Florence Nightingale there. The young ensign was there, found dead in the trenches after the battle of Sadowa with the colours hidden underneath his body that the enemy might not find them. There too was the loyal boy who, during the Boer War, refused to give the whereabouts of his father although placed in front of a firing party with levelled rifles pointed at him to force a confession by fear.

"This is the lowest floor," said the Guide. "Let us go up to the next." Thirteen steps led up to this, and on each step a word, and the words ran, "There is a path which the eye of the vulture hath not seen," and over the door was written, "Heroes of the Lonely Way."

Here were the pioneers who had cut their way through dark continents, scaled unconquered mountains, crossed waterless deserts, discovered the sources of rivers, sailed over unknown oceans, and pushed their way along the terrible ice-fields,—Columbus, Livingstone, and others. The Guide said these had done more for the world than all the conquests of the sword.

"That is why we keep these on a higher floor," he said.

Then there was another flight of eleven steps, and on every step, a word; and the words read, "The strongest man on earth is he who can stand alone." And over an open door was written "Heroes of Truth."

Socrates was there with the cup of hemlock in his hand; Galileo who said that the earth moved round the sun, and was tortured for it; Luther, who defied the Pope; Mazzini, who preached liberty and was an exile in deep poverty in a London garret; and the noble army of martyrs from Perpetua who with her little baby was flung to the lions, to Margaret Wilson who was tied to a stake in Solway Firth and drowned by the tide because she would not deny what she believed to be true.

The Guide led on to the last staircase of all. It had seventeen steps with the words, "Greater love hath no man than this, that a man lay down his life for his friends." Over the door was inscribed, "Heroes of Love." The room was filled with marvellous light. In the centre was a Cross with a man crucified upon it. The name 'Jesus' came to the lips of the visitor. There was Father Damien who gave his life for the lepers; James Chalmers, who gave his life for the savages of New Guinea; and a multitude of Heroes of the Cross that cannot be numbered. Then music filled the room as if very kind of hero were joining one chorus—with the words—

"All the light of sacred story
Gathers round His head sublime."

At the foot of the staircase the Guide was waiting. He said, "You will be here some day."

"Me?" stammered the visitor; "me, a hero?" He laughed at the idea.

"Why not?" asked the Guide smiling. "You remember that time when————."

"Ah, yes," he interrupted, but that was nothing."

"But it shows you have it in you," said the Guide; "so has everybody. I am sure you will be with us some day."

He held out his hand to say good-bye. It had the print of a nail on it. He said—

"On which floor would you like us to prepare a place for you?"

What answer would YOU have given?

—Abbreviated from "The Fascinated Child." Edited by Basil Matthews Jarrolds, London, 2s. 6d.

WHAT WILL GOD DO?

A UNITARIAN minister became a member of a monthly meeting of a nonconformist ministerial Fraternal. After many years' exclusions he had been invited to join. The other members included Baptist, Wesleyan, Congregational, and other Methodist ministers.

At one meeting the subject came up for discussion: "What will God do with the men who are killed in the War?" Amongst the various expressions of opinion it seemed to be the general idea that those soldiers who were slain in an unconverted state would never go to heaven. Suddenly an elderly pastor asked the question of the Unitarian: What do you think?"

"I do not agree with any of you," said he. "My idea of God is very different from yours. I do not think He will allow one to be hopelessly lost."

"What will God do with them?"

"He will SAVE them."

"Save them! What is the use of hell if he saves them?"

"Hell? There is no hell such as you believe."

"No hell! that will not do. We must have hell. How can we turn the sinner from his sin if we cannot preach the fear of hell?"

"God can do it without hell," said the Unitarian. I told you that my notion of God is not the same as yours. My idea of God is that which Jesus taught: that he is a loving Father; that His love is unchangeable; that he loves His enemies; and that He will, by His love, win the heart of every sinner into agreement with Himself so that not one soul shall be lost."

"Then you don't believe that any of the soldiers are in Hell?"

"No, not in an everlasting hell such as you imagine."

"But Jesus spoke of everlasting hell."

"I don't think so. The word 'everlasting' is an incorrect translation. It quite misrepresents what Jesus said. The phrase translated 'everlasting punishment' does not mean that. It would be nearer the truth to say,—temporary correction. Jesus actually says that Satan will come to an end."

The elderly minister was shocked. He wondered what would become of his preaching if the far of hell was left out. He did not see that the Unitarian had more faith in God, more thorough belief in the goodness of God.

"What then do you think God will do with the sinner?" he asked.

"He will do just what the loving Father in the parable did with his prodigal son,—let him suffer the consequences of his sin until that suffering brings repentance, and repentance leads to forgiveness and restoration. The only hell is of man's own making, the result of his own sin, but it comes to an end as soon as it has produced repentance and a return to righteouness."

Let the reader of these words judge for himself which of the two views thus expressed is the more reasonable. One view makes God to be worse than a good man, the other infinitively better than the best man.

For the Children. By Rev. H. FISHER SHORT.

"THE BIRD THAT IS BLUE."

"Flit and flutter, sing your song,
Busy, jolly, feathered throng;
You're so happy in your tree,
Send some happiness to me."

A mad March wind was blowing; now high, now low; now with a deafening boom and crash, now with a softness that was almost felt. It blew the gulls about the sky, and rocked the land birds in their leafy haunts, and played the queerest tricks with the smoke as it escaped from the chimneys. But the birds in the branches were undaunted. Busy with their domestic duties, they sang and sang at their work.

Bennie Brown was just waking up, and, as he yawned and stretched, he heard the singing birds between the gusts. That set him thinking. "Lucky little beggars!" he thought. "No school for you; no silly old home-work; no errands, no boot-blacking, no knife-cleaning; no anything but eating and flying and singing." Then, he tried to put his feelings into poetry, and knocked out the four lines above. That gave him away. No boy is really miserable if he is able to make up doggerel.

And a little bird told him so.

"You silly, silly kid!" chirped a blue-tit from the rail at the foot of the bed. "You ARE enjoying yourself, aren't you?"

"Enjoying myself?" said Bennie, with all the astonishment in the world in his voice.

"Of course! You know you are as happy as happy can be."

"A lot you know about it. Why, I'm as miserable as" ——

"You tell that to the marines, my fine fellow, not to any sort of Blue Bird. He knows the difference between happiness and misery."

"Yes, you ARE blue, aren't you?" said Bennie, his mind wandering from the point. He knew all about the "Blue Bird." His aunty had given him the book at Christmas.

When he looked again the tit seemed as big as a dove and as blue as the bluest sky. He drew a deep breath, and his big eyes spoke the surprise his tongue could not utter.

"Would you like to know my secret?" asked the Blue Bird.

"If you please," came a whispered response.

"But let me first tell you something else. The really, truly unhappy people are few in number.

There are heaps and shoals of folk who pretend to be miserable and, in a sense, they are a bit wretched. But what most of them want is not happiness, but a sound spanking. And, excuse my saying so, you are one of them."

"Oh!" said Bennie, a trifle huffed.

"Yes!" said the Blue Bird with derision. "Now, people in great pain, people who really love and lose their loved ones, people who are hungry and can't get a meal, people who want work and can't get a job, people who haven't a friend in the world and are just aching for companionship—these have every reason for sadness; but even among these there are many who are too brave to give way to misery. If people have health, interesting work, pleasures, and friends, as most folk have, they have no right to wail about being unhappy. Really, such people are wicked."

"How?" broke in Benny, feeling and looking very flushed.

"Because they are thankless and greedy. Instead of counting and enjoying the blessings they have, they are greedy for things they have not. What would you think if you saw a rich man begging coppers in the street?"

"That he was a fool."

"Exactly! And that is what most of you humans are. You are so foolish as to imagine that happiness is something to be sought and worried after. This brings me to my secret. Some day you will learn wisdom enough to know that no one ever captures the Blue Bird of happiness either by wishing for it or hunting it. Always, happiness, if it comes, comes unsought and unbidden, when you are looking for something else. Be sensible and grateful, be useful and self-forgetting; you shall hear a gentle beating of wings and the 'Bird that is blue' shall be yours."

With a merry bump on the window, the March wind roused Bennie from his second sleep. A quick glance at his little clock told him it was almost time for breakfast, and out of bed he bounded. "What a lovely dream that was," he laughed as he scrambled into his clothes. "And it shall come true."

BACK TO THE GOSPEL OF JESUS.

By the Rev. WILLIAM C. HALL, M.A.

3. THE ALTRUISM OF THE GOSPEL.

In philosophical discussion the problem arises of the character of the motives of human action, whether they are self-regarding, and, considering the centuries in which it has been debated, it would seem capable of being discussed endlessly. Some will say that we can do nothing without the motive of self-regard, that the kindest acts we perform are yet done as kindnesses to ourselves, that all our charity has an element of self-pity, and that our spontaneous and most profuse benevolences have in them the spice of good-will towards ourselves. Let us assume that they are right who so speak. Well, all they tell us is that that is the psychology of the matter. But when we come to the ethics of Jesus we come to that which tells us, not what is, but what ought to be.

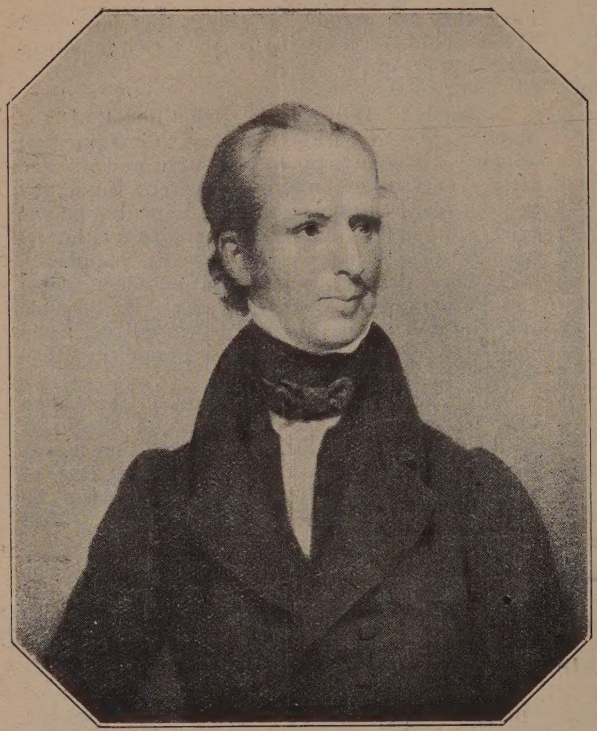
There are some things we must do from selfish motives, purely for our personal good; but there are other things, which we believe are the higher things of our life, that we ought to do solely out of regard for the good of others. To save my body I must look after myself, but to save my soul I must look after the bodies and souls of others. I can only save my soul incidentally in the altruistic act of saving other souls. I have to learn to lose my life to save it.

Let us remember in these days when our humanitarianism is engaged first of all and almost entirely in effecting better physical conditions, that Christianity is concerned primarily with the saving of the soul, and only secondarily, however much, with the salvation of the body. It emphasises the importance of the former; and in the interests of that salvation it uses words which may be thus interpreted: "He that loseth his earthly life"—the life that is motived by so many selfish considerations—"shall find his heavenly life." The followers of Jesus are exhorted not to think of their own "life," not to be anxious for it, but to ignore its demands, and to give it freely, utterly, "for my sake," "for the gospel's sake," and "for the brethren."

Let us apply it. I have sometimes been asked, "Why should I join a church?" I have only one answer: "You should join, not for what you think you can get out of it, but for what you can put into it." The prospective church member knows that the only Church likely to be of any good to his soul is the church that lays upon him duties and obligations, and has very little to say about the rights and privileges of membership.

Jesus taught that self-realisation comes not by the way of self-assertion, or even of what is ordinarily regarded as self-expression, but by the way of self-sacrifice, and it must be that kind of self-sacrifice in which a man entirely forgets himself in his regard of others.

The Christian doctrine of salvation is not a matter of consciously striving to "get ourselves into heaven," but of getting heaven into others, and of forgetting ourselves until we have fully performed this duty. The scope of this duty is the whole world. The work of our lives as Christians is plain, clearly defined at every turn.



REV. DR. JOSEPH TUCKERMAN.

DR. TUCKERMAN was born in Boston, Mass., U.S.A., January 18th, 1778. He graduated at Harvard College in 1798, having Dr. W. E. Channing and Judge Story amongst his classmates. After his studies for the ministry he was ordained as successor of the Rev. Dr. Payson at Chelsea, Mass., 1801. He was twice married. In 1816 he visited England for the benefit of his health, but did not fully recover from the dyspepsia from which he suffered. In 1826 he concluded his ministry at Chelsea and commenced his ministry to the Poor in Boston assisted by a private association of gentlemen for the promotion of benevolence. At this time Harvard University conferred upon him the honorary degree of Doctor of Divinity. The Executive Committee of the American Unitarian Association soon appointed him as Minister at Large specially for the prosecution of the work he had undertaken, and in 1828 the Friend Street Chapel was erected for his use, as a place of worship for the poor people whom he had gathered round him. He was untiringly zealous in this ministry, winning the affections of the poor and the confidence of the rich who made him the agent of their charities. His benevolent labours proved to be too much for his bodily strength, and in 1833 he again visited England, where he made many friends, and was the direct means of founding the Domestic Missions to the Poor established by Unitarians in Manchester, London, Liverpool, Leicester, Birmingham, and other populous centres. In his ministry he moved among people of a low, degraded type, but always appealed to their higher nature. Of a man who had gone astray he said, "I addressed him with the respect due to a man and the interest due to a brother." He always considered, "how may we improve condition by improving CHARACTER." He "never lost sight of the individuality of man." He based his work and teaching on the "direct recognition of the spiritual nature in man" and on the need for "sympathy, interest, respect, confidence and affection."

Dr. Channing said of him in a memorial discourse on his life and character: "Dr. Tuckerman's influence is felt on both sides of the ocean; and his name, linked as it is with the Ministry for the Poor, is one of the few among us which will be transmitted to remote posterity." Lady Byron, who knew him well said of him, "He is a saint—a real saint."

Unfortunately Dr. Tuckerman's illness continued after his last visit to Europe. In 1839 he took a voyage to Cuba as a means of prolonging his life, but the experiment proved hopeless, for he died at Havana, April 20, 1840, in his 63rd year. His remains were removed to Boston, where a funeral service was held in King's Chapel, followed by interment at Mount Auburn. The Boston Central Board of the Benevolent Fraternity of Churches, in paying tribute to his memory as a Christian Philanthropist, said in a Resolution, that "they would cherish his spirit, and hold up his example before themselves and others as a motive and a guide to future exertions in behalf of the neglected and the sinful."

The Unitarians both in America and in England have never been backward in works of social reform, and amongst the most zealous of its promoters Dr. Joseph Tuckerman deservedly occupies an eminent place.

THOUGHT FOR THE MONTH.

From all that terror teaches,
From lies of tongue and pen,
From all the easy speeches,
That comfort cruel men
From sale and profanation
Of honour and the sword,
From sleep and from damnation,
Deliver us, good Lord!

—G. K. Chesterton.

UNITARIAN AWAKENING.

AFTER-WAR EFFECTS ON RELIGION.

(The following is reprinted from Unity," Chicago, U.S.A.).

WE cannot doubt that the great world-war has had a very considerable effect upon religion. During the later period of the war it was frequently reported in the newspapers that there was taking place an extended revival of interest in religion in France. A series of syndicated articles by William T. Ellis indicated that a like interest was developing in many parts of the world. This is in no degree surprising, since any great stirring of human affairs leading to a responsive emotional outburst is always certain to awaken a fresh religious expression.

Following the Civil War there came a great awakening among Unitarians. The National Conference was then organized, and most of the local conferences came into existence. A number of Christian Unions were then organized, of which that in Boston is the only one which has greatly prospered. Great theater meetings were held in Boston, and in several cities, at which the leading preachers of the denomination participated. The series of sermons in Washington, seven in number, were published in a small volume.

As a result of the conservatism of the national conference, which would seem quite strange to the Unitarians of to-day, there was organized the Radical Club in Boston, and the Free Religious Association of America, on the part of the more distinctly radical members of the denomination, with Emerson at their head. Somewhat later the building was erected in Boston in which the American Unitarian Association has carried on its activities for more than a quarter of a century. From this period there can be no doubt that Unitarianism has developed in many directions. Perhaps no indication is more significant of the broader spirit that has manifested itself than the publication by the Unitarian Association of a complete centenary edition of the works of Theodore Parker.

Anyone who knows the Unitarianism of to-day must be aware of the fact that there is now taking place a similar awakening. Perhaps it may not be attributed to the world war; but it is following closely on that great event in the life of mankind. Never has Unitarianism been more thoroughly wide-awake than it is at the present time. No great attempt has been made, as in the case of several other denominations to make a "drive" for a great sum of money; but there is, nevertheless, a remarkable stirring of the waters of Unitarianism. Probably the most remarkable movement in this direction was the organization last spring of a Unitarian Laymen's League. This league has already secured a considerable sum of money, and it has purchased and refitted the Georgian Hotel at Park Square, Boston. In this building, now open for the activities of the league, there is a large hall in which a series of Sunday night meetings are being held, with preaching. The building has an ample dining-room and about thirty-five rooms for the lodging of guests. Within the year the league has developed a notable degree of activity, with large promises for the future.

A residence directly opposite the Unitarian building has been recently given to the Association, and in this has been housed the educational department, the "Christian Register," and the book-selling department.

It is of considerable interest that the Free Religious Association was an offshoot of Unitarianism in the period immediately following the Civil War, and that now, closely following the close of the World War, there should arise within the Unitarian body the Community Church movement. In New York this movement has already developed great promise, it is rapidly extending to other communities, and it gives large indication of becoming a very important non-sectarian renewal of religious life in our time. There is already on foot an effort to organize a Community Church in Boston, and Mr. Holmes is devoting one-half of his time to its promotion.

—George Willis Cooke.

"Pictures from France," by the late Capt. Walter Short, B.A., 4s. 6d. net, Sherrat and Hughes, Manchester, is a fine memorial volume in remembrance of the late minister at Bootle, Liverpool, killed in the war, July 20th, 1918. It contains his "Pictures from France," or descriptions of experiences, sent regularly month by month for insertion in the calendar of his church. There are also letters from him to the congregation. In the early part of the book there is a memoir by the Rev. John Ellis, an appreciative preface by Professor Tout, and at the end there are several Official Letters or Resolutions, also "Appreciations," and an article entitled "The Man in Khaki," by Capt. Short, reprinted from the "Acton Gazette." There are two excellent portraits of him—one in khaki and another in ministerial dress. The concluding sentence in his last letter or "Picture" runs: "Religion and War are strange bedfellows, but the soldier who has chivalry and idealism, achieves peace in conflict, and enjoys the fruits of a good conscience, and the blessing of the Most High." At the end of another letter (p. 40) he wrote: "We have put our hands to a good work. My experience of the War confirms my view that the world requires those principles and convictions so aptly termed 'Unitarian.'"

The book is a worthy tribute to one of the bravest and noblest of men.

LITERATURE.

"Health in School and Home," by George Jessel, M.A., M.D., D.P.H. The Lindsey Press, Essex Hall, London, W.C.2. 2s. 6d. net.

"Transactions of the Unitarian Historical Society," Vol. II. Part 1. Lindsey Press. Copy to Annual Subscribers of 5s.

"The Pilgrim Fathers"—a play in three acts, by Dorothy Dickinson. Sunday School Association, Essex Hall, London, W.C.2.—6d

Dr. Jessel's book on "Health in School and Home" fulfils a great need. Teachers, scholars and Sunday School Committees cannot know too much on matters of school sanitation. Such information as is here given, if acted upon would work a revolution in the care and arrangement of many school buildings, and even in places of public worship. The elementary principles of ventilation are much ignored and sadly neglected in such places. Caretakers lack the knowledge, in many instances, which this book supplies. We can imagine what a reform would come about if Sunday School teachers used Dr. Jessel's chapters in their classes. Scholars would have their interest awakened in these matters as well as the teachers. They would become quick to notice any lack of attention to them in the care of their classrooms, and the subject would not be neglected by school committees.

The same applies to the home. Ignorance often prevails. Living rooms and bedrooms are kept stuff and unhealthy, and disease is generated in consequence. Dr. Jessel's book ought to be used regularly in the Sunday school and week-day school, and should be on every house bookshelf. His chapters include "Health in the Sunday School"; "The Hygiene of the Schoolroom"; "The Care of the Scholar"; "The Teaching of Health Subjects in the Sunday School"; "Infectious Diseases in Children," besides twenty suggestive Lessons on such subjects as "Cleanliness," "Breathing," "Fresh Air," "Catching Cold," "The Food we eat," "The Effects of Alcohol," "Exercise and Training," "Some Common Dangers," "Purity"—quoting only a few specimen titles.

Lack of space will not permit of any lengthy quotations from the book, but it may be said that the author shows very clearly that the teaching of health subjects is a religious duty, and quite in good keeping with Sunday School work. His chapter on "Purity" is a very tactful treatment of a delicate subject still too much neglected and which ought to find place in the instruction given especially to elder scholars, and in this matter, too, Dr. Jessel's notes should be very helpful to parents concerned for their young people. We heartily commend this book to the attention of all our readers, to those who are Sunday school workers, and to others who are not, for in any case all are concerned in the health of young people who go to school, and in their health at home, and in the health conditions of their own homes. The Sunday School Association has done a very good thing in publishing this book, and Dr. Jessel a fine bit of work in the writing of it. No one can be much better equipped or fitted to advise than he in such matters. As the Consultant Tuberculosis Medical Officer to the Lancashire County Council, and with considerable experience as former Tuberculosis Officer and Medical Officer of Health for Wigan, he is eminently qualified, and is a recognised authority in the subjects treated. Both author and publishers can be congratulated on the style and "get-up" of the book, which deserves a very wide and extensive circulation. We urge our readers to buy it.

THE "TRANSACTIONS" very well maintain their high quality and interest in Part i., Vol. ii., here noticed. Mr. Warren's paper "From Puritanism to Unitarianism at Lincoln," is a very interesting and informing contribution; "Roger Baldwin" is a memoir by Francis Nicholson and Ernest Axon, of a sturdy nonconformist divine whose only connection with Unitarian history was that he "contributed to the foundation—of congregations which are now in the Unitarian fellowship." From some manuscript sermons by the Rev. John Baxter Pike, the Rev. Clement Pike supplies interesting particulars of some old Protestant Dissenting Congregations; Mr. R. M. Montgomery, K.C., on "The Open Trust" puts some very pointed and important queries concerning the original intention in the establishment of Open Trusts—which need to be answerer; Dr. Lionel Taylor on "The Common History of our Churches," goes into the sources and background of history most suggestively and with remarkable insight into causes. A paper by Rev. Rees Jenkin Jones, M.A., gives interesting information concerning the development of "Our Welsh Hymn Book"; and there are some "Notes and Queries" from various correspondents. The "Transactions" are doubtless doing much to awaken and keep alive, an interest in Unitarian origins and history.

Dorothy Dickinson's play, "The Pilgrim Fathers," is opportune in 1920, for the celebration of the tercentenary of the departure of the pilgrims and their landing in New England, 1620, after a long voyage in the "Mayflower." It should be very acceptable amongst the young people of our Sunday Schools for week evening performance next winter. The plot begins in Holland, and ends with a treaty of peace between the pilgrim settlers and the Indians after their first winter in New England.

CHANNING AND REFORM.

CHANNING AND REFORM.

THE present civilisation of the Christian world presents much to awaken doubt and apprehension. It stands in direct hostility to the great ideas of Christianity. It is selfish, mercenary, sensual. Such a civilisation cannot, must not endure for ever. How it is to be supplanted I know not. I hope, however, that it is not doomed, like the old Roman civilisation, to be quenched in blood. I trust that the works of the ages are not to be laid low by violence, rapine, and the all-devouring sword. I trust that the existing social state contains in its bosom something better than it has yet unfolded. I trust that a brighter future is to come, not from the desolation, but from gradual, ameliorating changes of the present.

—" On the Elevation of the Labouring Classes."

The saddest aspect of the age to me—is the absorption of the multitude of men in outward material interests ; it is the selfish prudence which is never tired of the labour of accumulation, and which keeps men steady, regular, respectable drudges from morning to night. The cases of a few murders, great crimes, lead multitudes to exclaim—how wicked this age ! But the worst sign is the chaining down of almost all the minds of a community to low, perishable interests. It is a sad thought, that the infinite energies of the soul have no higher end than to cover the back, and fill the belly, and keep caste in society.

—" On the Present Age."

The mighty forces which are this moment acting in society are not and cannot be in harmony, for they are not governed by love. They jar ; they are discordant. Life now has little music in it. It is not only on the field of battle that men fight. They fight on the exchange. Business is war, a conflict of skill, management, and too often fraud ; to snatch the prey from our neighbour is the end of all this stir.

—" On the Present Age."

It is a libel on social order to suppose that it requires for its support the reduction of the multitude of human beings to ignorance and servility ; and it is a libel on the Creator to suppose that He requires as the foundation of communities the systematic depression of the majority of his intelligent offspring. The supposition is too grossly unreasonable, too monstrous, to require laboured refutation. I see no need of ranks, either for social order or for any other purpose.

—" On the Elevation of the Labouring Classes."

That Government is most perfect in which Policy is most entirely subjected to Justice, or in which the supreme and constant aim is to secure the rights of every human being. This is a beautiful idea of a free Government, and no Government is free but in proportion as it realises this. Liberty must not be confounded with popular institutions. A representative Government may be as despotic as an absolute monarchy. In as far as it tramples on the rights, whether of many or one, it is a despotism. The sovereign power, whether wielded by a single hand or several hands, by a king or a congress, which spoils one human being of the immunities and privileges bestowed on him by God, is so far a tyranny.

—" On " Slavery."

THE WIDE WORLD.

THE condition of the Liberal Churches in the devastated areas of France is shown by a report in the " Inquirer " to be deplorable, and the sympathy and help of Unitarians in England is appealed for.

A stirring appeal is made by Dr. S. A. Eliot, President of the American Unitarian Association, for the equipment of a " Unitarian unit " to go to Hungary with material aid and personal sympathy. Fifty thousand dollars are asked for.

The Rev. Ramsden Balmforth, Unitarian Minister, Capetown, South Africa, intends to come on a visit to the home country this year after a somewhat long absence.

The Essex Hall Year Book of the Unitarian Churches gives a list of twenty " Colonial " Churches, including 5 in Australia, 3 in New Zealand, 7 in Canada, 2 in South Africa, 2 in British Columbia, and 1 at Cairo, Egypt.

The pulpit of Edmonton Unitarian Church, Alberta, Canada, is supplied by Prof. W. H. Alexander, M.A., Ph.D., of the Edmonton University.

Rev. C. C. Coe, Bournemouth, completed his 90th year, Feb. 8th. We heartily congratulate him.

Twenty-one new members have been added to the Chapel Lane Congregation, Bradford, during the past year.

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UNITARIAN AND FREE CHRISTIAN UNION FOR SOCIAL SERVICE.

By the Rev. H. H. JOHNSON, B.A.

On January 24th I addressed a Religious Conference called by the Liverpool District Association at the Domestic Mission, Mill Street, when the Rev. J. C. Ballantyne presided. There was a lively discussion. The subject was "Christianity and Industrial Problems."

On January 27th I attended at the Baptist Church House, London a Conference of delegates from over 30 local inter-denominational Social Service Unions, called by the Christian Social Crusade. Bishop Gore presided. The main lines of a national organisation were laid down. The meetings were enthusiastic and most successful, and the all-inclusive character of the basis of the Crusade was made unmistakably plain and was universally accepted. The Crusade includes Roman Catholics, Anglicans, Free Churchmen, Quakers and Unitarians. Strong testimony was offered as to the efficacy of united Christian Witness and social effort in various parts of the country. I was one of the speakers at the afternoon session and gave an account of the work of the Eversham Inter-denominational Social Service Union which was the first Union formed on the Crusade lines.

On January 28th I attended, in London, the Meetings of the Executive and of the Council of the Christian Social Crusade.

On January 29th I attended, by invitation, a Meeting in Swinton, near Manchester, called with the object of effecting co-operation between the Churches of the district and the local Trades and Labour Council. I addressed the Meeting on the aims of the Christian Social Crusade the result of which was a unanimous resolution to form a branch of the Crusade for the urban district of Swinton. A further meeting will take place shortly to give this practical shape. All the Churches are expected to co-operate.

On January 30th I met at Fallowfield rectory a number of clergy and ministers in the South Manchester area. It was unanimously resolved to form a similar body for South Manchester.

On February 16th I addressed the Eccles Ministers' Fraternal with the same result. So there is every reason to expect very shortly three local Branches of the Christian Social Crusade in the Manchester area covered by the Council of Christian Congregations. There are developments taking place on this body in regard to which I hope to report in a later issue.

On February 8th I addressed the Union Chapel Brotherhood in Manchester, the Rev. J. E. Roberts in the Chair. I spoke on "Christianity and Social Problems."

The draft programme of the Swanwick Summer School has just reached me. This Inter-denominational School of the Social Service Unions is to be held at "The Hayes," Swanwick, from June 19th to June 27th inclusive. The subject for discussion this year is "The Christian Standard of Life."

I am pleased to see on the Longsight Church Guild Syllabus seven evenings set apart for the consideration of questions in connection with Social Study and Reform. A Society for Social Study and Reform has just been started at our Sale Church.

On February 15 two Study Circles were formed at Cross Street Chapel for the study of Maynard Keynes' important book on "The Economic Consequences of the Peace." This is a book which every minister, politician, trades unionist, and all interested in social questions and reform, should read with care. The Circles will meet weekly at the Lower Mosley Street Schools.

February 17th, 1920.

The Good Friday meetings of the Northern Sunday School Federation will be held at Bank Street Chapel and Schools, Bolton.

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A BRAVE DRUMMER BOY.

SOME boys and girls may have read or heard the story of the little drummer boy in the army who, having become a great favourite, was one day offered a glass of rum by an officer. He refused it, saying he was a Band of Hope boy. In spite of this the officer tried hard to induce the lad to drink the rum; he however stood firm even when "commanded" by a superior officer and told that he ran the risk of being shot for disobeying orders. The fact of the matter was the little man's father had died a drunkard's death, and he had promised his mother that he would abstain from all intoxicating drinks. His courage and faithfulness to his promise caused the officers to respect him, and they thought more than ever of their drummer boy.

We may rest assured that the superior officer was not Lord Wolseley or Lord Roberts, for they were great believers in total abstinence, and knew that their armies were much better without strong drink.

SOME REASONS FOR BEING A BAND OF HOPE BOY.

You may be asked why you are an abstainer, and will no doubt be able to give good answers. Here is one:

If I would excel as a cricketer, a walker, an oarsman, a swimmer, an orator, a doctor, a missionary, a preacher, a sailor, a soldier, I am advised by men who did excel to avoid intoxicants.

THE VERDICT OF THE BIBLE.

The Lord spake unto Aaron saying: "Do not drink wine or strong drink, nor thy sons with thee." (Leviticus x., 9.)

"He that loveth wine . . . shall not be rich." (Proverbs xxi., 17.)

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." (King Solomon, Proverbs xx., 1.)

"Look not upon wine when it is red . . . at last it biteth like a serpent and stingeth like an adder." (Proverbs xxiii., 20-35.)

"Woe to them that rise up early in the morning to follow strong drink . . . woe to them that are mighty to drink wine." (The Prophet Isaiah v., 11.)

"The priest and the prophet have erred through strong drink; they err in vision, they stumble in judgment." (Isaiah xxviii., 7.)

"Wine and new wine take away the heart" (understanding). (The Prophet Hosea iv., 11.)

"While they are drunken they shall be devoured as stubble fully dry." (The Prophet Nahum i., 10.)

"Woe to him that giveth his neighbor drink . . . that makest him drunken also." (The Prophet Habakkuk, ii., 15.)

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